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To this appeal Hector replies, by pleading the necessity of defending his country and his honour; then, after alluding, with a sigh, to the destined fall of Troy, he exclaims,—

“And yet no dire presage so wounds my mind,
My mother's death, the ruin of my kind,
Not Priam's hoary hairs defiled with gore,
Not all my brothers gasping on the shore:
As thine, Andromache! thy griefs I dread;
I see thee trembling, weeping, captive led!”

* * * * *

Thus having spoke, th' illustrious chief of Troy
Stretch'd his fond arms to clasp the lovely boy.

The babe clung crying to his nurse's breast,
Scared at the dazzling helm and nodding crest.
With secret pleasure each fond parent smiled,
And Hector hastened to relieve his child;
The glittering terrors from his brows unbound,
And placed the beaming helmet on the ground.”

The great Shakspeare has handled this subject with equal felicity in the scene of the first part of *Henry IV.*, between Percy Hotspur and his wife, on the eve of the battle of Shrewsbury. It is this scene that the painting of which we give an engraving more appropriately illustrates—at least, so far as the accessories are concerned.



THE WARRIOR'S FAREWELL.

THE KALMUCKS.

UNIVERSAL dominion is an old idea. It is a fierce desire in the Russian mind, directing every expedient, and permeating every principle in the land of the Czar. There is a picture still preserved, representing the Empress Catherine II. standing in a triumphal attitude upon a globe, with one foot on St. Petersburg and the other on Constantinople, whilst the pope and all the sovereigns of Europe are enclosed within the ample folds of her imperial robes, regarding her with upraised, imploring, timid, looks; and this is only a faithful picture of Russian policy. In Asia, it puts itself in open flagrant orpo-

sition to British interests, and in Europe threatens the German powers. It intrigues in Persia, Afghanistan, China, and the Indies, and has conceived the gigantic plan of founding an empire that shall include both hemispheres.

Russia in Europe contains about 62,000,000 inhabitants, of whom fully three-fourths belong to the great Caucasian family; while the Laplanders, the aboriginal Finns, the Samojedes, the Kalmucks, and the greater number of the Baschkirs belong to the Mongolian race. It is of this last division, and especially the Kalmucks, that we have to speak.

These people have not a shadow of their original independence; they belong to Russia, are ruled by Russian law, and governed by Russian superintendents. The authority of St. Petersburg is felt in their encampments, and this nomad people, these children of the wilderness, have learned submission to the Czar. Perhaps they have reverence for the Cossack bayonets, which, according to General Weljaminoff, would uphold the heavens if they dared to fall.

The territory of the Kalmucks is not great, and stretches out on the left bank of the Volga. It is bounded on the north and the east by this river, to the west by Egorlick, and to the south by Kouma. The principal occupation of the people is that of cattle, and Kalmuck horses, camels, bullocks, and sheep, are highly prized in the surrounding districts.

The nation is divided into three classes—nobles, peasants, and priests. The ecclesiastics belong to neither the higher nor the lower order, but are distinguished from both, while revered

the way as counting one's beads, is called by travellers *grinding prayers*, and the mechanical contrivance for ascertaining the number of supplications offered, a *prayer-mill*.

The *cuisine* of the Kalmuck is not over-delicate, and not remarkable for its power of tempting a listless appetite; it chiefly consists of roasted horse-flesh, a preparation of thick milk, and tea; not such tea, however, as that to which we are accustomed, being a hasty mixture of salt, milk, chopped tea-leaves, and boiling water; the whole of a reddish-yellow colour, and which commonly closes the repast. Their favourite beverage is brandy and warm milk.

The dwellings of the Kalmucks are the same at the present time as they were in the days of Herodotus. They are round in form, termed by the people *kabithkas*, and are surmounted with conical roofs, pierced at the centre for the escape of the smoke. Two camels suffice for the transport of a tent large enough for the accommodation of a whole family, with the



KALMUCKS AT PRAYER.

by all. Their religion is a species of Buddhism. They believe in one great governing principle—a supreme God, ruling over all things, who is too high and great and wonderful to be represented by any tangible object, and of whom, therefore, no image must be made, and in whose honour no idol must be worshipped. The orders of secondary divinities are generally represented by the figures of females, and are supposed to have parcelled out the universe among themselves and each to rule over his allotted portion. The priests are divided into four classes: the Backhaus, or high priests; the Ghelungs, or ordinary priests; the Guetzuls, or deacons; and the Maudchis, or musicians; the grand Lama of Thibet is the head of their church. When a Kalmuck worships, he sings a species of sacred song, a low monotonous repetition, turning at the same time a kind of drum or cylinder, covered with sayings from their sacred books, and to which cylinder a long cord is attached; this praying and turning, much the same by

whole of the furniture, arms, provisions, kitchen utensils, &c.

The manufacture of felt, gray and white, is the principal industrial occupation of the Kalmuck people.

"It is easy," says Pallas, "to distinguish by the traits of physiognomy the principal Asiatic nations, who rarely contract marriage except among their own people. There is none in which this distinction is so characterised as among the Mongols. If the colour is set aside, the Mongol has as little resemblance to other people as a negro has to an European. This peculiar conformation is distinguished particularly in the shape of the skull of the Kalmucks; but the Mongols and the Bouriets have so great a resemblance to them both in their physiognomy, their manners, and moral economy, that whatever is related of one of these nations will apply as well to the others. The Kalmucks are generally of a moderate height. We find them rather small than large. They are well made, and seldom deformed. They entirely abandon

their children to nature: hence they are all healthy, and have their bodies well proportioned. They are generally slender and delicate in their limbs and figure. I never saw a single man amongst them who was very fat."

The characteristic traits in all the countenances of the Kalmucks are, eyes of which the great angle, placed obliquely and downwards towards the nose, is but little open and fleshy; eyebrows black, scanty, and forming a low arch; a particular conformation of the nose, which is generally short, and flattened towards the forehead; the head and face very round. They have also the transparent cornea of the eye very brown; lips thick and fleshy; the chin short; the teeth very white—they preserve them fine and sound until old age. They have all enormous ears, rather detached from the head.

From the foregoing remarks, it might appear that all the Kalmucks were hideous and deformed. We see, on the contrary, among the men, as well as the women, many round and very pretty faces—faces that would find admirers in any part of Europe.

The number of Kalmuck families in Russia was estimated by Pallas at 8,229; but the nation is more widely dispersed over the globe than any other, even the Arabs not excepted.

MARGARET FULLER OSSOLI.

THE life of Margaret Fuller brings out into prominent relief the services which the female mind, when highly endowed and cultivated, is peculiarly fitted to render to society. Summoned, as she was, from this scene of labour when her intellect had but just reached its maturity and she had outgrown the errors of her early training, she has left behind not merely a reputation in literature, but a memory fragrant with the love of many, whom she aided in the journey of life by the strength of her mind or the large sympathies of her heart.

Under any circumstances her native capacity would have made her remarkable; but her childhood was rendered precocious and unhappy by the system of education which her father pursued. A lawyer by profession, he was severe and narrow-minded, learned rather than cultivated. "He thought to gain time," says Margaret, "by bringing forward the intellect as early as possible. Thus I had tasks given me as many and as various as the hours would allow, and on subjects beyond my age. . . . The consequence was a premature development of the brain, that made me a 'youthful prodigy' by day, and by night a victim of spectral illusions, nightmare, and somnambulism, which at the time prevented the harmonious development of my bodily powers and checked my growth, while later they induced continual headache, weakness, and nervous affections of all kinds." Of languages, the Latin was her chief study; able to read it at the age of six, she was easily brought to a thorough acquaintance with it, and her mind was much influenced by constant study of the great Romans during the plastic years of childhood. The great amount of study exacted from her soon ceased to be a burden, and reading became a habit and a passion. She spent her days with books. Shakespeare she made acquaintance with at eight years old, and he was henceforth her constant companion. Cervantes and Molière were also favourite authors. Playmates she had none; and with such strange associates her first years rolled by.

At length she left home for school. Here were companions enough of her own age and sex; but the strange child, formed by solitude and books, found little that was congenial. In her teacher, however, she was happy enough to find a mind that understood her; she first penetrated the barrier of proud reserve which Margaret had thrown up around her; and from this lady she learnt two lessons never afterwards forgotten—forgiveness of injuries, and transparent sincerity. When fifteen years of age, she returned to her father's house at Cambridge, Massachusetts; for a year or two previously she had been received in society as a woman; but a position so unusual for girls of her age did not divert her mind from literary pur-

suits. In a letter to her former teacher, she thus sketches her plan of study:—"I rise a little before five, walk an hour, and then practise on the piano till seven, when we breakfast. Next I read French—'Sismondi's Literature of the South of Europe'—till eight; then two or three lectures in 'Brown's Philosophy.' About half-past nine I go to Mr. Perkins's school, and study Greek till twelve, when, the school being dismissed, I recite, go home, and practise again till dinner at two. Sometimes, if the conversation is very agreeable, I lounge for half an hour over the dessert, though rarely so lavish of time. Then, when I can, I read two hours in Italian, though I am often interrupted. At six I walk, or take a drive. Before going to bed, I play or sing half an hour or so, to make all sleepy; and, about eleven, retire to write a little in my journal, exercises on what I have read, or a series of 'characteristics which I am filling up according to advice.' And to the same friend, some time later,—"I am studying *Mdme. de Staël*, *Epictetus*, *Milton*, *Racine*, and *Castilian ballads*, with great delight."

Meanwhile, she became famous in the society where she was known for the talent which distinguished her in all her after-life, conversational power. During the first years her criticisms were so unsparing, and her sarcasms so keen, that she made many enemies, especially among her own sex; but gradually she disciplined her heart into a more womanly spirit, and was afterwards remarkable for the extraordinary power with which she attracted all who came within the sphere of her influence. Before she had reached the age of twenty, she was familiar with all the masterpieces of French, Italian, and Spanish literature. A year or two after, she began to study German, and in three months from the time she began was able to read this difficult language with ease; while within the year she had made acquaintance with nearly all the writings of Goethe and Schiller, as also those of Tuck, Körner, Novalis, and Richter.

But her father's death, which took place in 1835, called out other and finer traits of Margaret's character. The pecuniary affairs of the family were less prosperous than heretofore, and declining the tempting offer of literary employment, she devoted herself to the arduous but more remunerative office of a teacher. Here, too, she was fitted to shine; and if our space permitted, we could show how eminently she possessed not merely the power to impart knowledge, but the rarer talent of winning the hearts of her pupils. Her active mind, however, did not confine itself to these labours. She published translations of "Eckermann's Conversations with Goethe," and of the "Letters of Gunderode and Bettino." For two years, from its first appearance in 1840, she edited "The Dial," a quarterly journal of literature; and contributed several articles, among others those on Goethe and Beethoven. On taking up her residence in Boston, she engaged in an undertaking which, perhaps, more than anything else brought out the extraordinary powers of her mind and the comprehensiveness of her knowledge. This was an adult female class, the object of which, in Margaret's own words, was the serious discussion of the questions, "What were we born to do; and how shall we do it?" For several successive winters this class, numbering from twenty-five to thirty ladies, many of whom have since become known in the literary world, assembled weekly under Miss Fuller's presidency. Her plan was to open up the subject in an exordium; and this she did with captivating address and grace, and the most beautiful modesty. From the elevation of tone, as well as the ease and flow of the discourse, it was difficult for others to follow her; but, with admirable tact, she descended at the close to a level possible to those less gifted, seized on the food in whatever was said, and preserved an interest and a harmony which made the hours as delightful as they were profitable. Her pupils describe in lively terms the dignity and grace with which Miss Fuller guided these conversations, and the young people came away delighted with her beautiful looks. But physical beauty did not form a part of her rich dowry, and this impression of magnificence was but the effect of